

THE NUR AF'SHAN

451

FRIDAY - MARCH 4th, 1911.

309

FOREIGN TELEGRAMS.

London 2012 72

At a field station in the vicinity of the Chicago
River station, the Manchester Railroad is strongly
and at every mile, approximately, there is a high water-level
and a high water-level.

A legend in the handbook from Xanth states that the total length of the *Isopoda* is 1/100 of percent that we would see elsewhere, and that we gradually falling back on the Tyle before the current returns.

The Japanese Legation has accepted an official letterhead from Tokyo stating that the Japanese aspect of banking there restricts on the face without any grounds, and the same restriction is made. They have a view from a national bank, but its authority is independent.

Est. 1965, FA 15

London, Feb. 26.—The Japanese Legation demands the return of the Japanese of Chinese descent in Manchuria. It states that the Chinese government has refused to allow them to belong to the Chinese race, and that they are being treated as aliens.

Author: J. A. J. J. J.

The prospective letters Wagner and Helgerson had to publish reflected various attitudes. Wagner's comments have been put on back burner, and it is unlikely that your consideration of them is needed.

London: 1964.

4. *Strong* does not have to place a bar between *strong* and *stronger* in the first sentence. The bar is not needed because the two words are not identical. The bar is needed in the second sentence because the two words are identical.

London, Feb. 14.

The findings of the Panama Canal Treaty have been strengthened.

Culverella, Feb. 11.

London, February 24th.—Du-Mirieu is believed to be working towards the attempt to bring about a Franco-German alliance. The latest step of the conspiracy is that France should send French troops to assist those that Germany will send to assist in that sense.

and Sullivan in the House of Lords. Several members of the House of Commons and the House of Lords, including Lord Salisbury, and several days ago some reference was made in the House of Commons to the attitude of the Daily Express.

Получено 15.05.11

[illegible]

All the issues of the above statements were passed up and down at our discussions and regarded issues were discussed.

From the data on the use of television, we concluded in our study that within television and movie use, and within other

On the morning of the 20th the main squall moved toward Palm Beach, and then a heavier began a bombardment on the coast of the United States. Several other times the North Atlantic and Texas seas were disturbed into storms. It appeared from that time the breaking up of the earth was not stopping. There were no squalls, storms and other upsets and now much more and fiercer coming up. They believed that a third winter was ahead.

2. New York's interpreters from Soviet says that Khrushchev has decided to order the Cuban leaders to stop the invasion in the east.

Hollister's findings notwithstanding, he says that during the last week of 1910, he did indeed see a great many tracks which he determined from their shape to be the Star's Coyote's footprints.

1997 Feb 21

Aggravated these facts at the numerous meetings of Rochester's Unitarian and Free.

The following items of work have been received: The following telegram was received from the Japanese Government in the 1930s - a statement of Japanese consoling spiritual about the ASD under attack from: Heigo (Togo-Togo) was they estimated before the war at one instance.

A comprehensive proclamation is being widespread circulation in Moscow. The proclamation strongly condemns the war with Japan which it states is essential to retard the economic progress of the nation for years, and it urges Russians to go out there and fight for what they call the cause of civilization.

Mr. Hays' faith in insurance that the wage end of every

Under the 1970-71 regulations regarding coal, the 1970-71 regulations...

The Texas-Southwest Railway is being organized, and a line will be constructed through the heart of Lake County.

did the authors estimate a quarterly regression as noted? The Harman test then has been applied to some of the data.

The furniture dealer gave a rating of 2 and built as follows: — JAMES GALT, Glasgow, Tenn.

London, Feb. 31.

Eastern Time happens to be 12:30. But we must see about
Guns. Look out for Tomatoes in Valencia. Brown, Colorado -
Lemon. (also) Emerald Special.

Journal of Management Education

A Daily Telegraph dispatch from Yaglova, dated yesterday, states that the Japanese government had signed a new trade treaty with the United States, which would give the Japanese the right to establish consulates in the United States and to send Japanese ships to the United States ports. The treaty would also give the Japanese the right to establish a consular court in the United States.

It is noted by Dr. Henshaw that the *Batrachoseps* are common traces in both banks of the Yach River.

EDITORIAL NOTES.

We are glad to call attention to the joint meeting of the Panjab Sunday School Union and the Young People's Society to be held in Gordon College, Rawal Pindi April 12-14. Of this meeting the Secretary writes as follows:

"The Rev. D. Evelyn Evans B. A., the new I. S. S. U. Associate Secretary, Pandita Ramabai, Dr. Wherry, Miss Hewlett, Dr. H. M. Newton, Mr. M. Wyke, Rev. D. R. Gordon M. A., and others are expected to be present, and take part. On the first two days, S. S. topics will be considered, and O. R. subjects on the third day. In connection with the S. S. Union meetings there, will be morning sessions in Hindustani and afternoon ones in English. Among the items for discussion, are the following:

- "How to prepare for and conduct the Annual S. S. Examinations."
- "Work amongst European children."
- "Different methods of S. S. organization."
- "Training of teachers."
- "Advisability of holding District S. S. Conferences."
- "Decision Day—What it is, and how to observe it."
- "Desirability of a S. S. Magazine."
- "The Christian Endeavourer in Mission work."
- "The Panjab C. E. Union."

Mrs. M. L. Ralston Ham has also kindly consented to conduct a Model S. S. class.

Will all intending visitors and delegates please send their names to W. E. Nicoll Esq., Gordon Mission College, Rawal Pindi by April 1st at the latest. Hospitality is kindly offered by the Rawal Pindi friends at the rate of 3 annas per day, to Indian visitors, and Rs. 1-4-0 per day to others. If any Missionary brethren, who cannot themselves be present, would be good enough to favour the undersigned with hints or suggestions on any of the above-mentioned topics, it would tend to enhance the profit and usefulness of the meetings.

W. SCOTT, DARA (Panjab C. E. Union)

J. I. HASLER, DARA (Panjab S. S. Union)

We hope there will be a large gathering at that assembly. No work awaits for more in the extension of the Kingdom of Christ in the Panjab.

We have before us a number of recent publications of the Panjab Religious Book Society. In general we note a considerable improvement in the style and language of the Society's Vernacular books. The printing also is better than most of the recent publications. Greater care however should be taken in regard to the paper and the

printing. The writing of the "Kath" is on the whole very good, but the printer has used a cheap ink and was moreover careless so that the pages look very uneven.

As to the books themselves, we have only space to give and we are glad to commend the following books to our readers as exceedingly useful, both for home and Sunday School library purposes. *The Sun Moon and Stars; The Wonderful house I live in; Curious little people; Homer's Iliad and Odyssey; Alfred the Great and Alexander the Great.* A number of books more distinctly religious are the following: *Last days of Jerusalem; The Burning of Rome; Life of Samuel Morris; Voices out of the Past part I and II; The Invitation of Christ (Panjab Kempte, Roman Urdu); Stalker's Images Christ (Roman Urdu).*

Many of our readers have read these books in their English dress and they will be the first to rejoice to see them made available to Urdu readers. We congratulate the translators and the Society publishing these books and we bespeak a wide circulation for them. Every family should own them and they should find a place in every Sunday School Library.

During the past week, we have had with us the Rev. Dr. John Bascom Dorrin of New York City, U. S. A., who has been visiting the principal countries and cities of the East. Dr. Dorrin is an Editor of *The New York Observer*, one of the foremost religious Journals of America. He is deeply interested in the missionary work of all the churches. He will no doubt be able to render valuable service to the councils of the church at home. He leaves India to visit Egypt, Syria and Turkey on his way. We wish him a safe and prosperous journey.

The Travancore Government has just passed an order which makes an advance of no little importance to the Church in that state. The order referred to admits *Elasas* and other low castes to all English schools in the State, notwithstanding the rigid caste-discrimination and great opposition of the higher classes. Slowly but surely the caste bonds are being weakened and the social slavery of India is being abolished. The Government of His Highness of Travancore is to be congratulated upon this enlightened and progressive step.

We take the following interesting item from *the Pioneer*: "An interesting function took place last evening in the Loringham Memorial Hall, when the Rev. Mr. Kelso, M. A., Principal of the Theological Seminary of Saharanpur, was presented by his pupils past and present, with an address and a Kashmiri cloth, and Mrs. Kelso with a Kashmir shawl and some local carved woodwork, on the eve of their departure after thirty years of mission work in this country, twenty of which have been spent at Saharanpur. Both Mr. and Mrs. Kelso have made a host of friends, and their popularity was fully testified to, not only by the large gathering of ladies and gentlemen, Europeans and Indians, but by the speeches made on the occasion by the Revs. Prem Das, Lillielal Roy, and by Messrs. Bomanji, Abdulla Jan and Sanjayal."

Current Thought & Incident.

INDIA'S FRIENDS AND FOES.

Among the richest blessings of life is a wise and good friend. The mutual influence of friends is so strong as to be proverbial. "Tell me your company, and I will tell you what you are." Seneca says, "He that walketh with wise men shall be wise, but a companion of fools shall be destroyed." If the good are our chosen friends, they will encourage us in whatever is right, and frown upon every thing that is wrong. This will be a great support to virtue. On the other hand, persons who seek only to please us by flattery or who justify our evil conduct, are, though professed friends, our bitterest foes.

It is of great importance to distinguish between false friends and true friends. The following are some of the tests by which they may be discriminated. They apply to nations as well as to individuals:

1. *False friends flatter; true friends tell unpleasant truths.*—Flattery is naturally pleasing to all, but the Hindus have this weakness strongly developed. To be called maharaja is a very ordinary compliment. The insane expenditure at marriages often arises from the desire of flattery. Though it is right to give praise when it is deserved, when it is false, it is akin to lying. Suppose a man has quarrelled with another. A false friend will approve of all his conduct, and urge him to go on to the bitter end. A true friend if he has been blameable in any respect, will tell him, and recommend an amicable arrangement. Suppose a man is in danger of acquiring a love of strong drink, a false friend will say nothing; a true friend will warn him. Cicero, a famous Roman, considers it one of the chief duties of a true friend to give such advice.

2. *False friends court popularity; true friends are willing to lose respect.*—"Any way the wind blows" is the maxim of the former. As the people of India are generally ignorant and superstitious, under bigoted caste leaders, those who seek their favour must appear to think as they think, and advocate what they approve. Thus the reign of error is perpetuated.

The true friend does not consider what will be most pleasing to the person to whom he gives advice; but what would be most for his good. He may get no thanks; on the contrary, he may only meet with abuse; but he has done his duty. He has the reward of a good conscience and the Divine approval.

At the same time, advice should be given in a kind sympathetic way. The Hindu rule is, "speaking the truth is love." If he uses scornful language, he may expect to be paid back in his own coin.

3. *False friends boast of the "ancient glories of India;" true friends seek to remedy present defects.*—Due respect for our ancestors is a praiseworthy feeling. Two thousand years ago the Hindus were comparatively civilized, while the English were little better than painted savages. But the popular ideas of ancient India, derived from the Mahabharata, are very incorrect. That poem abounds with the wildest exaggerations. When a battle is described, the elephants are numbered by lakhs, the soldiers by millions. Krishna is said to have given as a marriage present to the son of Arjuna a hundred thousand female slaves. A number far greater than the entire population of the earth is said to have perished at Kurukshetra.

In ancient India, the Brahmins, to confine knowledge to themselves, did not write books, but taught it orally.

The masses of the people were sunk in ignorance, while the studious few were engaged in acquiring what did not deserve the name of knowledge.

It is a popular error to regard those who lived long ago as very old and very wise, while the moderns are looked upon as children in comparison. The reverse ought to be the case. We are the ancients! The world is now thousands of years older than when the Mahabharata was written. It is a shame to a man if he is not wiser than when a child; nations should similarly improve.

The result of "following the ancients" in India has been a state of stationary semi-civilization. By adopting wise improvements, the English, once so far behind the Hindus, now take their place among the foremost nations of the earth.

Happily there is now an increasing number of Indians who see the evils arising from this undue veneration of the past, and are earnestly endeavouring to correct what is wrong.

4. *False friends slavishly follow national customs; true friends use their judgment, and lead when necessary.*—Good national customs ought by all means to be maintained, and, even in things indifferent, it is preferable to follow the general rule. But just as individuals should try to correct bad habits, so should nations, and to carry out a reform, some must make a beginning.

5. *False friends put off reforms; true friends urge prompt action.*—There are beliefs and usages in India so palpably wrong that no well-educated man can defend them. Still some are unwilling to lose their popularity with their ignorant and bigoted countrymen by any movement against them. It is admitted that changes are necessary; but "The time is not yet." To make the effort successful, certain preparatory measures are requisite. Such men are the greatest hindrance to progress.

6. *False friends use any means to gain their ends; true friends adhere to truth and justice.*—The former do not scruple to employ sophistry and misrepresentation. They will find arguments to justify beliefs which they know to be false; they will defend customs which, at heart, they believe to be inimical to the country. Without inquiry, they will propagate every rumour discreditable to their opponents, and even will not scruple to employ downright falsehood. When argument fails, they resort to social tyranny and the severest forms of boycotting.

True friends seek to spread right opinions; but they appeal only to reason, and grant the liberty to others which they desire for themselves. They feel that hypocrisy is ruinous to a nation's character, and should never be employed. Whatever is untrue is not for a country's good, and the same remark applies to whatever is unjust.

7. *False friends stir up race hatred; true friends seek to promote brotherly feeling amongst all.*—It has been well said, "The spirit of caste never dies." Division has been the curse of India, rendering it an easy prey to invaders. Now the attempt is to excite nationality against nationality. The journals which pander most to race hatred, which appeal to the basest passions of our nature, are considered the most patriotic.

Enlightened opinion everywhere now acknowledges the "Brotherhood of Man." We are all children of the same great Father in heaven, and should love each other as brethren. The Golden Rule is, "Whatsoever ye would that men should do to you, do ye even so to them." Obedience of this will, in the end, most conduce to the good of all.

The interests of India will best be secured by Indian and European working harmoniously together. Each has

his excellencies and defects. What is wanting in the one is generally possessed by the other, so that by the combination, the good of the country will best be promoted. Division, on the contrary, would be a great drawback to progress.

A great historian says: "The Moral Law is written on the tablets of eternity. Justice and Truth alone endure and live. Injustice and Falshood may be long-lived; but someday comes at last."

Educated Hindus may be divided into two classes. The great majority encourage the masses in their superstitions, hypocritically taking part in ceremonies which inwardly they despise. Such are their country's bitterest foes. Happily there is a growing minority who will not "follow the multitude to do evil," who obey conscience and, like Tennyson's Knight, go forth,

"Shattering all evil customs everywhere."

India's truest friend is the God whom she has forsaken. Her first duty is to turn to Him with deep sorrow for the past, with an earnest desire to know and do His will in time to come. Then Milton's words might be applied to India:

"Methinks I see in my mind a mighty and puissant nation reading herself like a strong man after sleep and shaking her locks. Methinks I see her as an eagle, renewing her mighty youth, and kindling her undimmed eyes at the full midday beam; purging and exalting her long abused sight at the fountain itself of heavenly radiance; while the whole noise of timorous and flocking birds, with those who love the twilight, flutter about amazed at what she means, and in their various gabble would prognosticate a year of scorn."

Short Papers.

PRESBYTERIAN UNION.

The Committee appointed by the Presbyterian Alliance to arrange the preliminaries to the formal union of the Presbyterian Churches in India, met in the Jubilee Church, Allahabad, Feb. 11th, and continued in session until the next day. From replies received from most of the Churches of the Alliance it was found that nearly all the obstacles in the way of union had been removed, and so the Committee decided to ask the Presbyteries to send delegates to an Alliance meeting to be held in Allahabad on Dec. 15th, with the view of organizing a General Assembly to whose jurisdiction the Presbyteries shall be transferred, each Presbytery in the meantime securing the sanction for such transfer from the Assembly to which it is now subject. This is a long step forward, but long and bold as it is, it is a step in the right direction, and so we congratulate the Committee on the progress made. At the meeting of the Alliance in December it is proposed to have papers and addresses setting forth what may be expected from this union of Presbyterians in India, and what it ought to mean in the evangelization of the people. The Presbyterians of India thus uniting in one body, independent of foreign ecclesiastical control, with their own General Assembly as the final court of appeal for all its members, whether foreign missionaries or Indian ministers, makes manifest that this is an Indian Church, and not an appendix to one thousands of miles away. It is hoped too that this is only the beginning of a wider union which shall take in two large Independent and Congregational Churches in India, connected now with the London Missionary Society and the American Board of Congregationalists. Baptists too ought to look at home in Churches which proclaim their adherence to the

body of doctrine taught in the Westminster Confession of Faith.

It is hoped that representatives of the mother church as may be present in Allahabad next December to witness the formal union of their daughters in India. It will be an epoch-making day when these churches drop their foreign names and unite under the jurisdiction of an Assembly in India, all the delegates to which are the elected representatives of the Presbyteries. To make that day worthy to be remembered, plans are already on foot, and it is whispered that a Presbyterian elder—an Indian church, now calling a large Province, will be asked to speak or preside at one of the meetings next December. The founder of the Alliance, Dr. John H. Morrison, who more than thirty years ago prayed and planned and worked for this union, will not be forgotten on that day and it is hoped one of his sons may be the son of the Assembly who shall look out and tell us something of what Presbyterianism in India, now one, ought to undertake and accomplish. Rev. Dr. K. C. Chatterji, loved and honored by all, is to prepare an historical sketch of the Alliance to be read at one of the sessions in December. We cannot say more at present, but this is enough to awaken expectation and an eager looking forward to that day in December next when the Presbyterian churches, now known as Scotch, Irish, English, Welsh and American shall drop these names and become simply The Indian Presbyterian Church.

Mahmud-i-Muslihi.

A PALACE UNDER A LAKE.

Like most men who make money easily, Whitaker Wright spent lavishly. When he was in the heyday of his success he built himself a magnificent palace and pleasure park, planned regardless of expenditure of time and money. Describing this costly work, the *Royal Magazine* says:—In the early nineties, it appears, one of the beautiful old country seats in Surrey came into the market priced at about £150,000. Lea Park near Godalming, boasted a lovely Elizabethan half-timbered manor house, standing on a hill, whence one looked out over fair, green, undulating ground to the blue line of the Haslemere hills in the distance.

To this haven of rest came, from the city of London, a great financier, a man who had sprung from none knew where, who had floated companies, amassed a great fortune. His name was Whitaker Wright.

It soon became known in the neighbourhood that great works of improvement were to be carried out at Lea Park. Wages at this time were at the rate of 14s. a week. It was not long before they rose to 21s. a week—before four hundred men were engaged on the great works that were being carried out.

It is impossible to give a straightforward account of how the transformation scenes at Lea Park were carried out. The master mind often changed, but the four or five hundred workmen were kept busy year by year. In the course of six or seven years hard labour utterly changed the face of Lea Park. It is estimated that Mr. Whitaker Wright must have spent fully £1,250,000 whilst at Lea Park.

The big lake, in front of the house, covering some fifty acres, was the greatest of all the works. It was

Mr. Whitaker Wright's idea to make it a Lake of Surprise—the most wonderful lake in the world. This it surely is.

The big lake to-day is in full view of the house, at the foot of a sloping stretch of greenward, profusely dotted with Italian statuary. But it was not always so, for a natural hill shut out the view of the lake, though one could see over the top of it to the blue Haslemere hills. This hill Mr. Whitaker Wright ordered to be taken away. The vast work was carried out by hundreds of navvies, who cut the hill down in slices, and carted it away in barrows. When the hill had been laid low, so that the ground sloped gently down from the house to the lake turf was laid, and the many statues and fountains were put in place.

One fountain from Italy, representing a grotesque and gigantic dolphin's head, was carved from a solid block of marble, weighing eighty tons.

But one must go beneath the surface of the big lake to see the wonder of wonders at Lam Park—the houses under the water, the retreats built of iron and glass, where the master loved to smoke his cigars in peace.

On the lawn by the lake side, is to be seen a little erection sheltering the head of a spiral staircase. Descending the stairs one comes to a subway, four hundred feet long, lighted by rows of electric lamps. The passage, which is wide enough for four people to walk abreast and into a great chamber of glass thirty feet in height—a beautiful conservatory with a wondrous mosaic floor, sofas, and chairs, palms and little tables.

It is a wonderful place—a fairy palace. In summer it is delightfully cool—in winter, delightfully warm, for the temperature is always fairly even. Outside the clear crystal glass is a curtain of green water.

This submerged fairy room with appendages cost fully £20,000.

Sailing round the lake, one would come unexpectedly upon an opening in the bank, almost hidden by shrubs and trees. This gave entrance to a subterranean passage lined with white tiles covered in places with creepers, deep water rippling at the bottom. Proceeding cautiously up the strange channel running underground, one was rewarded by the sight of daylight at the end; and pushing on, came at length to a grotto, a fairy-like cavern with trees, high above, forming a roof with their branches. Leaving the boat one stepped on to a path carved out of the solid rock, which led by steps, into an extraordinary labyrinth of galleries and hidden chambers some of which were beautifully fitted with Oriental decorations.

Whilst one army of workmen was engaged upon these transformation scenes and fairy effects in the Park, another army was engaged in converting the old red brick house into something akin to a palace. Right and left of the old house two new wings were thrown out, and at one end a domed observatory with a revolving copper roof was put up. Mr. Wright had a taste for astronomy. A little theatre was built in the house

costing about £20,000, and decorated with tapestries worth about as much, and a wonderful drop curtain.

C. & M. Gasella.

WHY HE WANTED A CHRISTIAN WIFE.

A well-known judge in one of the Southern States, speaking of his younger days, says that some fifty years ago he had become skeptical; and that Mr. H. ———, a noble, wide-shouldered man, whom he revered almost as a father, but who was a confirmed deist, though he had a Christian wife, soon fogged him out and endeavored to instill in his mind his own deistic notions. "But he charged me," said the judge, "not to let his wife know that he was a deist or that I was skeptical." I asked him why; to which he replied that if he were to marry a hundred times he would marry only a pious woman.

"Because," he said, "if she is a Christian it makes her a better wife, a better mother, a better mistress, and a better neighbor. If she is poor, it enables her to bear adversity with patience and fortitude. If she is rich and prosperous, it lessens her desire for more show. And when she comes to die, if she is in error, she is as well off as you and I; and if we are in error, she is a thousand times better off than we can be." I asked him if he knew of any other error, or system of error, attended with so many advantages. His reply was evasive. But what he had said led me to examine the subject for myself, and I often look back to that conversation as one of the most important incidents of my life, and to it I trace my determination to study the Bible carefully and to examine the subject for myself, the result of which has led me to a full and living faith in Jesus Christ, my Saviour.

HISTORY OF LEAD PENCILS.

The history of lead pencils, the most common of all writing implements, runs back to the reign of Queen Elizabeth in 1644, when the graphite mines of England were discovered. As graphite so greatly resembles galena, the German name for which was blaisanz, it was given the name of blais, or lead. In the early days of lead pencil making, the graphite was sawed into thin sheets and cut into strips smaller and smaller, until they were of a size to be covered with light wooden slips, and then were as pencils. The first pencils created much excitement. The graphite mines of England were considered of incalculable value, and were protected by law. But there was great waste—first in digging, for many of the pieces were too small for cutting, and again in the manner of cutting the graphite, which was so crude that half the material was lost. So a binding substance had to be invented. Gum, glue, isinglass, and other substances were tried, but the graphite was only rendered hard and brittle. Its marks were faint and indistinct, and in those days if the sharp point broke, it was quite an undertaking to sharpen it again. First the wood had to be cut away and the graphite heated over a light to soften it, after which it was drawn to a point with the fingers. In 1705, Conte, a Frenchman, came on the idea of using pulverized graphite and binding clay. This discovery resulted in pencils of varying hardness, according to the amount of binding clay added, and each pencil was of exactly the same hardness throughout its length.

If you are not a missionary Christian, you will soon be a missing Christian.—A. J. Gordon.

ALL CONTRALTOS DARK.

"Did you ever see a blond contralto?" asked a teacher of vocal music. "I'll be bound you never did, or the reason that all contraltos are dark. For a matter of twenty years I have observed the human voice, and I have come to the conclusion that the coloring of a person has some sort of influence upon the vocal organs. Blond persons with blue eyes, rosy complexion and yellow hair incline to have high, sharp, metallic voices—soprano voices. I won't go so far as to say that I can tell by a woman's appearance what type of voice she has, but I will say that I can usually give a pretty good guess as to her voice. To be sure, I have seen blondes with deep voices and brunettes with high ones, but I have only seen this rarely. Never in my life have I seen a blond contralto—a naturally blond one, I mean."—Philadelphia Record.

"But why," asks the lawyer for the defendant of the eminent handwriting expert, "are you so cock-sure that your decision on this chirography is correct?"

"Sir," replies the expert with some dignity, "I have had the 'e' examined by my consulting oculist, the 'p's by my gardener, the 'b's by my agent, the 'c's by a retired ship-captain, the 'r's by a tramp that I picked up some time ago, the 'h's by a glazier-trotter who has done England, the 'j's by a professional buckknee, the 'k's by a scientific rheumatiker, the 'g's by the best tannister I could find, the 'f's by a renowned madman, the 'i's by an elevated railway president, the 'm's by the president of the typographical union, the 'o's by three strand bill collectors, the 'q's by Chinese natives, the 't's by one of our leading importers, the 'v's and 'x's by a committee of bank cashiers, the 'w's by a green-apple grower, the 'y's by a few members of a college faculty, and have relied on my own judgment as to the rest."

"Your honor," said the lawyer, "we have no further questions to ask."

WHERE THE WEAKER SEX SURPASSES.

Prof. E. L. Thorndike has been making extended measurements of the mental traits of the sexes, in order to note the differences, if any existed. He has made public his report, and finds that in the tests of impressibility involving quickness and accuracy of perception, the girls were greatly superior to the boys. In such matters as verbal memory and spelling the girls were easily first, only one-third of the boys attaining the medium rank of the girls. The Professor finds that generally speaking the girls were "mentally less variable than the boys."

"An underground Niagara of great beauty has lately been discovered in the canton of Schwyz in Switzerland by an exploring party that ventured into the grotto of Stalden. The water-fall they discovered far below the surface of the Swiss lakes is said to be magnificent in the highest degree."

"How much may depend upon following when he beckons us to some higher duty, to some more perfect service, we shall only know when we see all things as they really are in the light of his sterility."—H. P. Liddon.

Our grand business in life is not to see what lies dimly at a distance, but to do what lies clearly at hand.—Carlyle.

SUNDRIES.

The witness was a hard-dated, resolute yeoman with a bristling chin beard. "Mr. Gimson," said the attorney for the defense, are you acquainted with the reputation of this man for truth and veracity in the neighborhood in which he lives?" "I reckon I am," replied the witness. "I will ask you to state what it is." "Well, sir, his reputation for truth ain't no good. His reputation for veracity—well, that's different. Some says he does and some says he dun't." "Witness," interposed the Judge, "do you know the meaning of 'veracity'?" "I reckon I do." "What do you understand by the word?" The witness twirled his hat in his fingers a few moments without replying. Then he looked up defiantly. "I refuse to answer that question, Judge," he said, "on the ground that it might discriminate me."

Life without pain and trial is like a Chinese picture, with no depth or shadow.—Rev. F. B. Meyer.

JESUS PLEADS FOR ME.

BY REV. ADDISON B. COLLINS, D.D.

Though tossed about by billows wild,
On life's tempestuous sea,
A blast remembrance bring sweet peace,
My Jesus pleads for me.

A wanderer from the Father's house;
Forgotten love's decree;
Rebellious in the inner heart;
Yet—Jesus pleads for me.

Temptations strain, and try, and test,
Rise would my captor be,
But victory marks the contest's end,
For Jesus pleads for me.

When sorrow bows in deepest grief,
And heart's joys swiftly flee,
This is the word that brings relief,
My Jesus pleads for me.

The river's darkly flowing stream,
Death's eye was dimly seen,
But dread and fear no more oppress,
Since Jesus pleads for me.

Before the judgment throne of God,
Assured of pardon free,
The soul awaits its welcome home,
And Jesus pleads for me.

NOTICE.

BOARDING SCHOOL FOR CHRISTIAN BOYS

in attendance upon

THE JUMRA MISSION HIGH SCHOOL, ALLAHABAD.

For particulars as to fees etc,

Apply to THE PRINCIPAL, ALLAHABAD.

Books! Books! Books !!

The following books may be had by applying to the undersigned.

IN ROMAN URDU.

Westminster Shorter Catechism, 1 anna.

Westminster Confession and Shorter Catechism, 5as.

Roman Urdu Qaida, wide margin Student's Edition. Hughes and Werry; with Introduction and Index to text; cloth Rs. 4/-, leather 5/-.

Hymn Books with music Rs. 3/8.

Large type, cloth 1/-.

Small paper, 6as.

Rasam Nama, being Forms of Service for Baptism, Lord's supper, Marriage, &c Cloth, 6as.

Greek and Urdu Lexicon, (Kwing) Rs. 1/-.

IN PERSIAN URDU.

Westminster Shorter Catechism, 1 anna.

Etiquette of English manners, 8 as.

ENGLISH.

History of the A. P. Mission 1834-1884, cloth—8as.

Report of the Panjab Conference 1882, Rs. 1/-.

Panjabi Grammar with Exercises and Vocabulary—modern method. The only complete grammar of this language, Rs. 9/-.

Plants of the Panjab and Sindh, (Ashinson) Original price 4/- Only a few copies left at 1/-.

PANJABI.

Geographical Description of the Panjab, translated from the Urdu of Bata Shah, 8as.

These books will be sent V. P. P. to any address in India.

Address—**The Ludhiana Book Store.**

MISSION COMPOUND

LUDHIANA.

THE PRESBYTERIAN WIDOWS' AND ORPHANS' FUND.

This Fund is in a strong and prosperous condition, as proved by recent mathematical tests. During 57 years, this Fund has paid nearly Rs. 70,000 in pensions. It has now capital of nearly Rs. 42,000 invested in Government paper. The rates are lower than in any similar Pension Fund. Any Indian Christian may secure a pension for his wife and children. The Managing Director will gladly give any information desired. Members will please send the names of friends who should join this Fund.

REV. WALTER J. CLARK,

MANAGING DIRECTOR,

SAHARANPUR.

THE INDIAN STEWARD

A MONTHLY MISSIONARY MAGAZINE.

The Organ of the Presbyterian Alliance, India.

This paper is devoted to the interests of Christian work in India, and to all that makes for the upbuilding of the Indian Church. Missionary workers of every denomination should find it useful, as it deals with questions of general interest to all.

Published at the Rajputana Mission Press, Ajmer, price Rs. 2/ 4/ per annum, postage included.

Editor: The Rev. F. H. Russell, M. A., Dhar, C. I.

All correspondence relating to subscriptions, advertisements, &c., should be addressed to the Manager, Mission Press, Ajmer, Rajputana.

THE NUR AFSHAN.

A Persian Urdu Christian Newspaper

20 PAGES ROYAL 4x6 in.

Which 8 are in English

RATES OF SUBSCRIPTION.

Urdu only	Rs. 2	8
English only	Rs. 2	8
Urdu and English	Rs. 3	8

Terms payment strictly in Advance.

RATES OF ADVERTISEMENT ENGLISH OR URDU.

	3 Months.	6 Months.	12 Months.
One eighth column	3 Rs.	5 Rs.	9 Rs.
One fourth	5	9	16
One half	9	16	29
One	16	29	50
Full page	40	75	125

Notes—2 as. per line for one insertion, subsequent insertions 1 as. per line. Minimum Charge Rs. 1/-.

MAKHZAN I MASIH

A FORTNIGHTLY MAGAZINE.

English and Roman Urdu.

Indian Church interests advocated.

Epitome of Religious News.

Sunday School Lessons expounded.

Ordinary price per annum Rs. 2/-.

Salaries less than 40/ per men Rs. 1/8/-.

Salaries less than 15 " Rs. 1/-.

Address, MANAGER, MAKHZAN-I-MASIH,

ALLAHABAD.

Typewriting Stenography Book-keeping.

The Christian Boys High School at Lodianna has added to its curriculum courses for BUSINESS TRAINING. The subjects taught are TYPEWRITING, STENOGRAPHY and BOOKKEEPING including PENMANSHIP and BUSINESS CORRESPONDENCE. For entrance a good knowledge of English is required. For particulars address

THE PRINCIPAL, C. B. HIGH SCHOOL,
LUDHIANA.

PRINTING AND BINDING of all kinds

done in

THE BEST STYLE

at 18m

Lodianna Mission Press.

PRICES REASONABLE.

Printing done in

English, Roman and Persian
Urdu, Nagri, Gurmukhi, Pashto,
Sindhi, Baluchi and Arabic.

Address orders to **M. Wylie, Manager,**
Mission Press, Ludhiana.

BUBONIC PLAGUE.

BUBONIC PLAGUE, a pamphlet By Dr. D. N. P. Datta, M. D.-M. S. Edin, Civil Surgeon, Hoshiarpur—In ENGLISH, and ROMAN URDU. Rs. 3/- per 100. In PERSIAN, URDU and Nagri Rs. 1/8/- per 100.

Address THE MISSION PRESS, Lodianna

Sunday School Helps.

The Indian Sunday School Union Lesson Leaves, and the Picture Leaflets for Junior Scholars, may be had by applying to

The MANAGER, MISSION PRESS, LODIANA.

LESSON LEAVES in Persian or Roman Urdu 2 as. per copy, per annum, post free. Minimum order 8 copies.

ILLUSTRATED LEAFLETS, Persian Urdu, 50 copies weekly, post free Rs. 1-3-0. Minimum order 50 copies.

NEW BOOKS.

THE ANNA SERIES.

1. *Transmigration or Eternal Life—Which?* by Rev G. L. Thakur Dass.

2. *The Home of the Rishies*, by Rev B. B. Roy.
GENERAL LITERATURE.

1. *The Keshf-ul-Haqiq*. A new book, being a philosophical presentation of the claims of Christianity by the Rev. H. Golak Nath.

Price 8 as, with postage 9 as 8 pie.

2. *Our Lord's Teaching*: by Rev. James W. Robertson, translated by Dr Huntly, 320 p., 12 mo. Boards 4 as. Cloth and Gilt letters 8 as. Roman Urdu Edition in Press.

3. *Rampdi Singh's Surrender*: by Miss Louisa Marston, 143 p. Royal 16 mo., Cloth 4 as. and Boards 2 as. Published also in Roman Urdu at same price.

4. *Hira's Quest, or Talash-i-Haqq*: by Miss Louisa Marston, 135 p. Royal 16 mo., Cloth 5 as. and paper 3 as.

Apply for all C. L. S. Literature to

THE TRACT SOCIETIES AT LAHORE, LUCKNOW,

ALLAHABAD AND LODIANA.

NOTICE.

The Allahabad Christian College prepares students in Arts and Science for the Intermediate Examination of the Allahabad University.

For Particulars as to Staff, Fees, Hostels etc.

Address

THE PRINCIPAL, THE JUMRA, ALLAHABAD.

THE PUNJAB MISSION NEWS.

A monthly record of Missionary Life, Thought and Effort.

All friends of Mission work are invited to support and contribute items of news to this journal.

SPECIMEN COPY FREE

TERMS OF SUBSCRIPTION.

Yearly including postage — — — Rs 2 8

English Subscription — — — 3 0

Address:—

THE EDITOR, PUNJAB MISSION NEWS, LAHORE.